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## REVIEWS OF BOOKS

*The Early History of Syria and Palestine.* By LEWIS BAYLES PATON. (New York: Charles Scribner's Sons. 1901. Pp. xxxvi, 302.)

ONE who undertakes to popularize large and far-reaching discoveries in archæology and ancient history runs many risks of comparative failure. Professor Paton, however, may in his present venture be credited with a comparative success. The chief significance of the book lies in the endeavor to present briefly and impartially and in a handy form the most valuable results of recent research into the long and obscure period which antedates the regal era of Jewish history. To this purpose the greater portion of the volume is devoted. Most of what is included in the last hundred pages is already familiar to the majority of students through the many publications dealing with the later history of the kingdoms of Israel as illustrated by the monuments.

The more ancient period is dealt with by Professor Paton in nine chapters: "The Earliest Inhabitants;" "The Old Babylonian Supremacy;" "The Amoritic Migration;" "The Rule of the City of Babylon;" "The Canaanitic Migration;" "The Egyptian Supremacy;" "The Hittites and the Aramaean Migration;" "The Rise of the Aramaean Nations;" "The Period of the Hebrew Judges." In an "Introduction" (pp. ix-xii) the chronological system favored by the author is indicated, the most significant point being that Sargon of Agade is placed at B. C. 2750 instead of 3750, the date furnished by the Nabonidus text of VR. 64. The date given by Nabonidus is certainly astounding; but palæographic criteria are not unfavorable to it, and there seems no special reason why exactly 1000 years should be dropped from it in any attempt at abridgement. The antiquity of the oldest Egyptian records is also minimized so that the author feels himself justified in saying (p. 3) that "the oldest Egyptian and Babylonian records do not reach further back than 3500 B. C."

Like other recent writers, Paton has little definite to say of the earliest inhabitants of Palestine. They were of the stone age: and "he is inclined to trace the occurrence of fair-haired blondes among Jews and other Semites to a commingling with this primitive people." He states, however, that Semites only are mentioned in the oldest historical records not merely in Palestine but also in Babylonia. The presence of the Semites everywhere in the lowlands of western Asia he explains as the result of a series of "Migrations" from the Arabian peninsula. He attempts (p. 7) to find an approximate date (3500 B. C.) for the first

Semitic overflow upon both eastern and western lands by inferring a sort of periodicity from the observed dates of later historical migrations. But the principle is precarious; and linguistic evidence alone makes it evident that there were Babylonian Semites long before the time thus alleged.

It is a pleasure to note that our author has estimated aright (p. 21) the nature of the "old Babylonian supremacy" (3200-2500 B. C.). It was in reality rather a commercial and colonizing occupation than an oppressive imperialistic dominion. His allusion, therefore, to a Babylonian "empire" over western Asia in these remoter days (pp. 17-22) must be taken as a figure of speech. There was no real empire in western Asia till the days of Tiglathpileser III., and the imperialistic idea in the strict sense is of Assyrian origin.

The "Amoritic Migration" (2500-2230 B. C.) is inferred mainly from the data furnished by Glaser, Hommel, and Sayce, which apparently show that there were Amorites in Babylonia at the period in question, as well as in Palestine, and that these founded a dynasty of their own, which was replaced by that of the Elamites. In connection with the invasion of Palestine by the latter people an interesting discussion (p. 31 ff.) is given of the historical situation described in Gen. xiv. The author decides that the Biblical story is in error when it makes Abram (Abraham) to have been the contemporary and conqueror of Amraphel, the Chammurabi of the monuments. Of the great patriarch he adds (p. 41): "These two names must have belonged originally to distinct personages. Abraham was the collective name of a group of Aramaean peoples, including not only the Hebraic clans but also the Ishmaelites and a number of other desert tribes. Abram was a local hero of the region of Hebron."

I can only allude to the following chapters by saying that they also may be commended to students as a repository of the latest information and the most ingenious theories upon the origins and relations of the oldest historical peoples of Syria and Palestine. The author may on the whole be classed with the school of Hommel and Sayce, but he is more sober and cautious than either, and his present book is therefore of more permanent value than their publications upon the same subject. It will be understood that his work is not in form a history but a narrative and descriptive sketch, which owes its value to its repleteness with facts and its suggestiveness.

A few inconsistencies may be noted. "Syria" is derived (p. ix) from Suri, which, in the view of the author, "meant Northern Mesopotamia and the adjacent districts of the Armenian and Taurus mountain chains." The combination is very doubtful. The author does not claim, however, that Suri embraced every part of classical Syria (pp. 16, 18), yet on map I (p. 20) Suri is made to comprise northern Syria. On page 39, Deut. xxvi. 5 is translated "an Aramaean ready to perish" while on page 114 we find the same phrase in the correct form: "a wandering Aramaean." Perhaps the etymologies of proper names are the most questionable feature of the book. It is hazardous, for example,

to explain Japheth as meaning "fair" (p. 5) and to connect Martu (Syria) with the "land of Moriah" (p. 16).

The full chronological tables (pp. xiii-xix) and the rich bibliography must not be overlooked. The reader would be the better of having some indication of the relative value of the books mentioned in the lengthy list. The treatises at present worth reading or consulting might perhaps have been marked with an asterisk. Among the articles upon Gen. xiv. (p. xxxi) might be added the valuable discussion by Bacon, "Abraham the Heir of Yahweh," in the *New World*, Vol. VIII.

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*Histoire des Israélites depuis la Ruine de leur Indépendance Nationale jusqu'à nos Jours.* Par THÉODORE REINACH. Deuxième Édition. (Paris: Hachette. 1901. Pp. xvi, 415.)

FOR the average person the history of the Jews ends with the destruction of Jerusalem by the Romans in the year 70 A.D. As a matter of fact it would be nearer the truth to begin Jewish history in the proper sense of the term with that date. The period previous to the loss of Jewish national independence is Hebrew history, divided again into various periods, beginning with the settlement of the Hebrews in Palestine and ending with the establishment of Judaism. In a stricter division Jewish history might be said to take its rise a century or two before the destruction of Jerusalem, when naught but a shadow of national existence remained. M. Reinach has therefore done a valuable service in opening up to the general reader the sources for the study of Jewish history during the long period that follows upon their dispersion throughout the world, and it is a testimony to the success of his undertaking that a second edition of his work, originally published in 1884, has been called for. The new edition has been revised and corrected, but with the exception of the last chapter, which has been practically rewritten, differs in no essential particulars from the first edition. The headings of the chapters have been changed somewhat, the entire subject divided into five books, and here and there paragraphs have been added or omitted. The work is intended for the general reader, and the plan adopted by Reinach is admirably suited to this purpose. The first period of Jewish history extends to the year 950 A.D. and covers in four chapters a general account of the state of Judaism before the destruction of Jerusalem, a survey of the Talmud, and then proceeds to trace the history of the Jews under the Roman Empire and in the Arabic world down to the extinction of the last trace of an ecclesiastical authority controlling the religious fortunes of the Jewish people. The second period, which comes down to 1200 A.D., treats of the condition of the Jews under Mohammedan rule and in the days of the crusades. In this section we are introduced to the Jews of Spain, Italy, France and Germany, their literary attainments as well as their relationship to the nations around being dealt with in an instructive and interesting manner.